THE

CAMBRO-BRITON.

OCTOBER, 1820.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA IGNOTA SUNT. CICERO *de Legibus*.

THE TRIADS.—No. XII.

TRIADS OF THE ISLE OF BRITAIN*.

LV. THE three Fatal Counsels of the Isle of Britain: permitting Iul Caisar [Julius Cæsar] and the men of Rome to have place for the point of the hoofs of their horses in the cove of Min y Glas, in the Isle of Daned [Thanet]; so that therefrom the Caisairians [Romans] got the opportunity to subdue the Isle of Britain, and to connect themselves with the treachery of Avarwy, the son of Lludd: that is to say, such permission was given to the Caisairians, because the nation of the Cymry deemed it trifling to defend their country otherwise than through the might of arms, bravery, and courage of the country, where there was not the least idea of the treasonable plotting of Avarwy ab Lludd with the men of Rome. The second fatal counsel was the letting of Hors and Hengist and Rhonwen to come into the Isle of Britain, after they had been driven over sea to the country, from whence they originated. The third was the suffering of Arthur to divide his men with Medrawd three times, in the battle of Camlan; and from that Arthur lost the field and his life, where Medrawd was one with the Saxons.

[In the first and second series of Triads, Arch. of Wales, vol. ii. p. 12, the foregoing Triad is thus: The Three Fatal Counsels of the Isle of Britain: giving to Iul Caisar and the men of Rome place for the fore-hoofs of their horses on the land in Pwyth Meinlas, or the Narrow Green Cove; the second, suffering Hors and Hengys and Rhonwen [White-Skirt] into this island; and the third, Arthur dividing his men three times with Medrawd, in

* Arch. of Wales, vol. ii. p. 66. Tr. 51-53.

Camlan. The events, recorded in this Triad, have already been noticed and explained in the CAMBRO-BRITON. See Vol. i. pp. 171 and 201.]

LVI. The three Dear Slaughters of the Isle of Britain: the first, when Medrawd went to Celliwig, he left neither victuals nor drink in the court, that would feed a fly, but consumed and wasted it all, and he pulled Gwenhwyvar from her throne, and committed incontinence with her. The second was, when Arthur went to the court of Medrawd, and there he left nor victuals nor drink that he did not destroy, and he slew every living thing in the country, both man and beast. The third, when Aeddan the Treacherous went to the court of Rhydderch the Generous, he destroyed all the victuals and drink in the court, leaving not so much as would feed a fly, and he left neither man or beast alive, but destroyed the whole. And these are called the three Dear Slaughters, because the nation of the Cymry were compelled, according to law and usage, to answer and give compensation for what was done in that irregular, and unusual, and unlawful way.

[The explanation at the end of this Triad is not in the first or second series. Nothing is said in the first series about the incontinence of Medrawd; but in the second it is said that he gave the queen a slap, or blow. In the first series the court of Rhydderch the Generous is said to be Alclud, the present Dunbarton, on the Clyde. The events, here commemorated, have already appeared in the foregoing pages, under different denominations. Of Medrawd there are several notices; Aeddan is recorded in vol. I. p. 441, as one of the three Arrant Traitors of Britain, as is Rhydderch, in page 249, as one of her three Generous Princes. The compensations for murder, alluded to at the close of this Triad, were different, according to the different degrees of the kindred claiming, and other circumstances, which are particularised in the Laws of Hywel. An English translation of this part of them may be seen in the second volume of the Cambrian Register, p. 337, &c.]

LVII. The three Closures and Disclosures of the Isle of Britain: first, the Head of Bran the Blessed, the son of Llyr, which was hidden by Owain, the son of Maxen Wledig, in the White Hill, in London; and, whilst it remained in that state, no molestation would come to this island, The second was the Bones of Gwrthevyr the Blessed, which were buried in the principal ports of the island; and, whilst they remained in their concealment, no molestation could come to this island. The third was the Dra-

gons, which were concealed by Lludd, the son of Beli, in the fortress of Pharäon, in the rocks of Eryri. And these three concealments were placed under the protection of God and his attributes, so that disgrace should befal the hour and the person, that should disclose them. Gwrtheyrn Gwrthenau revealed the dragons, in revenge for the displeasure of the Cymry towards him, and he invited the Saxons, under the semblance of auxiliaries, to fight against the Gwyddelian Fichti; and, after that, he revealed the bones of Gwerthevyr the Blessed, out of love for Rhonwen, the daughter of Hengist, the Saxon; and Arthur revealed the head of Bran the Blessed, the son of Llyr, as he scorned to keep the island except by his own might. And, after the three disclosures, molestation got the better of the nation of the Cymry.

[The first and second series agree with the above Triad, as to the three events. Neither of them names the person, that buried the head of Bran. In the first series it is said, that Gwrtheyrn revealed the bones of Gwrthevyr the Blessed, his son, out of love for Rhonwen, his wife.—The circumstances, here related respecting the head of Bran, may be found fully detailed in the last number of the CAMBRO-BRITON, p. 31, where they are described as forming the subject of one of the *Mabinogion*, or Welsh Juvenile Tales. The other two events, which make up this Triad, appear to be of the same nature. Notices of Lludd and Gwrtheyrn may be found in the first volume of this work; and the singular events, with which their names are here connected, are too explicitly detailed to require any farther explanation.]

TRIADS OF WISDOM *.

XCI. By three things shall a person be quickly known: by what he likes, by what he likes not, and by such as likes and dislikes him.

XCII. The three characteristics of godliness: to do justice, to love mercy, and to behave humbly.

XCIII. The three fears of a man: a fearing to displease God, a fearing to do violence and an uncharitable act, and the fearing of a misconduct in his principles.

XCIV. The three fears of one that is not a man†: the fearing

* Arch. of Wales, vol. iii. p. 211.

† The original is *anwr*, for which there is no English word.

of a man (person), the fearing of a devil, and a fearing of poverty.

XCV. Three things that make a man: courage, equity, and kindness.

XCVI. Three things of short continuance: astonishment, vain glory, and the beauty of youth.

XCVII. Three things that are not easily comprehended: the principles of art and science, the turn of genius and disposition, and the limits of wisdom; for there is not seen, and there cannot be perceived a trace of the length and breadth, and the depth, and height of these things.

XCVIII. Three things that produce correctness: bodily power, expertness of art, and a willing genius.

XCIX. Three things not easily, and yet which ought, to be brought under rule and order: respect, mirth, and custom.

C. Three things that are not seemly (beautiful) without being under rule and order: grandeur, bravery, and learning.

COLLECTANEA.

ANTIQUITATES PAROCHIALES.

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—As there are only three or four copies, (as far as I have been able to ascertain,) now extant, of the *Antiquitates Parochiales* of the Commot of Menai, in the Island of Anglesey, by the Rev. Henry Rowlands, author of *Mona Antiqua** ; and, as it is written in Latin, a language understood only by scholars, I have thought a translation of it would probably be acceptable to many of the readers of the CAMBRO-BRITON. P. B. W.

" As the transactions of past ages are generally soon forgotten, except some effectual means be taken to perpetuate

* The work, here alluded to, is one of considerable value for the antiquarian erudition in which it abounds; but it is at least questionable, whether the learned author was justified in fixing upon Mona as the metropolitan seat of the Druids. This, in ancient times, was most probably Abury, of which a short account was given in rhe first volume (p. 468), wherein, it should be mentioned, Abury was erroneously stated to be in Somersetshire, instead of Wiltshire. The *Antiquitates Parochiales*, of which the first part is here translated, exists only in MS., and there are, as stated by P. B. W., but very few copies extant, three of which are at Bodorgan, Plasgwyn, and Treffos. The Rev. Henry Rowlands died in 1722.—ED.

them, and, as I am passionately attached to my native country and fond of its antiquities, this reflection soon convinced me of the necessity of committing to writing every circumstance worth recording, which I have been able to collect respecting the history of my native county. And, being possessed of more ample materials than most of my cotemporaries, for this purpose, it is my intention to enter into a more particular and detailed account of the events, which have taken place within its limits, than I have been able to do in my former work (denominated *Mona Antiqua Restaurata*), and for that purpose I shall begin with Menai *, the district wherein I reside, which is the principal and chief of the six Commots of this island, and one of the constituent parts of the Cantrev or Hundred of Rhosyr †. Though the greatest part of this Commot is situated on the south side of the island, bounded by the river (or rather strait) bearing that name, yet small detached parts of it are irregularly scattered over the whole county; viz. Rhos Colyn, on the west, Sybylldir in the middle, and Bryn Gwallan nearly in the centre, between three other Commots, so that some of its disjointed members abut, in some place or other, on most of the others. I shall, however, endeavour to point out and trace its principal boundaries in the following manner, first observing, that it is about fourteen miles in length, from Abermenai to Coed Ane, and about eight wide.

"Its limits on the south, from Aber Pwll y Ffanogl to Aber Menai, are clearly and distinctly marked by an arm of the sea, which separates the island from Caernarvonshire, and equally so from Aber Menai to Llanddwyn Point, and from thence to Porth Ddwynwen by the Caernarvon Bay, and from the latter place to Careg Gwladus, which is the boundary of the two Commots of Menai and Malltraeth, and in a direct line from that rock to Rhyd y Wraig Mill. From thence it goes along a certain ditch, well known to the inhabitants, to Tre Garnedd Ucha; and from there along the said ditch to the river Gevenney, and to Ynys Gevenney; and along the middle of that river to Nant Hwrva, and from thence over Rhôs Tre Hwrva to Rhyd y Spardyn, and hence again to the river Gevenney, near Afrogwy; thence along the said river

* Menai, more properly Menaiv, is the name of the channel, that divides Anglesey from Caernarvonshire. It implies the strait current. Here it is used as the name of a Commote.—Ed.

† Rhosyr means the Marshy Place. In the Extent it is ranked as a township and manor. The modern name is Newborough, which gives the title of Lord Newborough to the Wynns of Glynllivon.—Ed.

to Llangwillog, and from there to Neuadd Coed Ane, thence by Tre Ysgawen to Llidiart Twr Celyn; hence to Pont Rhyd Owen, and from there to Rhôs y Groes, and from thence by Rhôs y Meirch to Bryn y Crogwydd, thence by Careg Eurgan to the source of the rivulet, which flows by Rhyd y Wraig. From thence, (after nearly surrounding the parish of Llan Ffinan,) it goes to Goraint Mill, commonly called Pentraeth Mill; thence to Ceint Rivulet and to Rhyd Geint; thence to Corslwyd Pool and to Cerig Brudyn, thence along certain stones, which mark the boundary to Nant y Crwth and Braint Rivulet; thence along the middle of Braint, round Llwynogen to Aber y Pwll Ffanogl, from whence we commenced our circuit. I shall now, for the sake of method and perspicuity, divide the district into parishes, and these again into villages and hamlets, and lastly into messuages and tenements, and shall treat of them according to the following method, viz.—

"1. Llanddwyn*, being a parish or prebend. 2. Llan Bedr, or Newborough, a parish or rectory. 3. Llan Geinwen and Llangafo, being one rectory. 4. Llanidan, Llanedwen, Llanddaniel, and Llanfair y Cwmwd, an impropriate rectory with a vicarage. 5. Llanfihangel and Llanffinan, parishes whose tithes are appropriated to the deanery of Bangor. 6. Llangefni and a part of Tregaian, one rectory. 7. Llangwillog (a part of it), an impropriation. 8. Rhoscolyn, a parish and part of a rectory.—Sybylltir, Bryn Gwallan, and Caernen are hamlets of parishes situated in other Commots.

"§ 1. Llanddwyn is a small Chersonesus, or peninsula, at the southern extremity of the island, not far distant from Aber Menai. Nearly the whole of this small parish is now covered with sand hills, which have been gradually collecting for ages, and have been brought hither by tempestuous whirlwinds from the Caernarvonshire shore. In stormy weather these sands are perpetually changing and shifting, so that, very often, old walls and and the ruins of dwelling houses and other buildings are discovered; and these, again, are soon overwhelmed, and continue buried under these sands for ages; so that this little territory, which, in all probability, in former times consisted of green meadows, fruitful pastures, and rich corn land, is now reduced to a barren desart and a sterile sandy waste.

* Llanddwyn is the church of Dwyn, or Dwynen, the tutelary saint of lovers, who lived about the middle of the fifth century.—Ed.

"This parish (if I am not mistaken) consisted formerly but of one vill, or manor, and was subject to the Bishop of Bangor, to whom all fines and dues were payable: its present extent is about two miles in length, and about as many wide, and it now contains only six or seven small tenements or messuages; and, what is very strange, it had only eight dwellings, (then called *Wele*, or *Gwely**), in the time of Edward the Third, as appears by the Bishop of Bangor's Extent, then taken. It may justly be supposed, that in ancient times the Prebend of Llanddwyn was a place of considerable dignity and emolument, if we may be allowed to judge from the eminence and consequence of the persons, who ususally filled that situation, such as Richard Kyffin, temp. Richard III. and Owen ap Meirick, prior to that time; but in that of Hen. VIII. it was reduced (as may be perceived by the King's Book) to one benefice. And, if we may be allowed to judge from the extent and appearance of its present venerable remains, the emoluments of this church must, at one time, have been very considerable; but, in all probability, these did not so much consist in tithes as in offerings and oblations. For we have sufficient proofs, both from tradition and history, that the resort of pilgrims to this retired spot, in the times of Popery, must have been very considerable; for all the machinery of that false church, and all the juggling arts of superstition, were here collected together, and made use of in order to impose upon an ignorant and misguided populace,—such as holy crosses, bones, relics, ordeals of charity, sacred wells, divinations from the appearance of fishes, pardons, indulgencies, &c. and, lastly, the consecrated ground, on which if the besotted votary died, he was assured he would go to Heaven. Such was the heavy yoke, from which we have fortunately been delivered, and such the infatuation and fooleries then practised, in order to deceive the vulgar; and from such scandalous resources the incumbent is enriched, and the fabric of the church decorated and improved."

[*To be continued.*]

PREFACE BY THE REV. EVAN EVANS.

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—A translation of the late Rev. Evan Evans's Latin Preface, or Introduction, to his intended publication of the Welsh or

* *Gwely*, or *Wele*, means, in the Extent, a bed; but, in its more general acceptation, it is used for a freeholder's habitation with the land appertaining thereto.—ED.

British Proverbs will, I hope, be deemed worthy of a place in one of your future numbers. P. B. W.

"Having discovered Dr. Davies of Mallwyd's Latin Translation of our Welsh Proverbs among many other ancient MSS. in the library at Llanvorda, and soon after having found, also, the original, from which his was transcribed, among the same valuable collection, I thought I could not undertake a more useful work to my country, than to publish the same, and dedicate it, as the first fruits of my labours, to my munificent patron, Sir. W. W. Wynn. The exact time when that ancient bard and philosopher, called by the Welsh *Hen Gyrys o Iâl*, flourished, cannot be accurately ascertained*. Two collections of Proverbs, made by him, and written on parchment, are now extant in the above library, and, at the end of the said book, a fair copy of Hywel Dda's laws; and from the best judgment, which can be formed from the appearance of the said MSS. and the mode of writing, or form of the hand, it may with safety be pronounced to be about five hundred years old. To the former of these two collections is annexed the following note respecting the author: "Mabieith Hen Gyrys o Iâl, yr hwn a elwit Bach Buddugre a Gado Gyfarwydd, a Gwynfarch Gyfarwydd, a'r hen wyrda a ddyvawt y Diarhebion o Ddoethineb, hyd pan veint gadwedig, gwedy hwynt, i roddi dysg i'r neb a synio arnynt; canys crynodeb parablan llawer a synwyreu y cynghoreu doethbrud a ddangosir ar vyrder, i'r neb a'u dyallo yn y diarhebion." Iâl, where this celebrated old Cyrys resided, is a mountainous district, containing five parishes, situated towards the north-east corner of the county of Denbigh; and Buddigre, where he lived, is near, if not within, the limits of the parish of Bryn Eglwys. It is evident, that this collection of Proverbs was made from various works of a great number of old bards, living in different ages; for many of them are taken from the compositions of Llywarch Hen [Llywarch the Aged], and from the Poems of Aneurin and Taliesin, and several from those of other bards much more ancient, whose effusions have unfortunately perished.

"It is more than probable, that many of these pithy sentences and proverbial sayings, these aphorisms of wisdom and axioms of prudence, were the productions of the venerable Druids; and they exhibit, in the present imperfect form, in which they have

* He is supposed to have lived during the eleventh century. Cyrys, or Cyrus, was, most probably, an assumed appellation.—Ed.

been delivered to us, no despicable specimens of those verses mentioned by Cæsar, in the seemingly enigmatical mysteries of which their pupils were initiated, and spent many years in acquiring and committing them to memory. And he farther informs us, that, notwithstanding these learned sages made use of Greek characters in transacting both their public and private affairs, yet their disciples were not permitted to *write* these verses, principally, (as it appeared to him,) for two reasons, in the first place, because, if they were allowed to do so, the mysteries of their profession would soon be divulged; and, secondly, if these aphorisms were committed to writing, the noviciates, confiding in such artificial aids, would no longer be at the pains of sufficiently exercising their memories. Many of these poetical proverbs are composed in that peculiar kind of metre, which is distinguished by the name of *Englyn Milwr*, and these verses are possessed of such strong internal marks of antiquity, that I may with safety pronounce them to be the genuine productions of the Druids*. And, as they are by no means unworthy of being considered as the real effusions of those learned sages and philosophers, it will not, I hope, be deemed a digression, or by any means irrelevant to the object of this introduction, to gratify the reader with a specimen of one of these oracular compositions, together with a close literal Latin version. The first two lines of these poetical triplets seem to contain some of the privileges of the Druids, and the third generally exhibits some maxim of wisdom or axiom of prudence. The following were transcribed from the Red Book of Hergest, in the library of Jesus College, Oxford:—

1.	1.
Marchwiail bedw briglas,	Virgulta betulæ viridis
A dyn fy nhroed o wanas;	Meum pedem e compede solvent;
Nac addef dy rin i wàs.	Secretum tuum juveni ne reveles.
2.	2.
Marchwiail derw mewn llwyn,	Virgulta quercûs de luco
A dyn fy nhroed o gadwyn:	Solvent pedem meum e catenâ:
Nac addef dy rin i forwyn.	Ne reveles secretum tuum virgini.
3.	3.
Marchwiail derw deiliar,	Virgulta quercûs frondosæ
A dyn fy nhroed o garchar;	Pedem meum e carcere liberabunt:
Nac addef dy rin i lafar.	Ne reveles secretum tuum homini loquaci.

* Let the reader, who is curious to receive farther information on this subject, consult the remarks of Edward Llwyd in his *Archæologia Britannica*, pp. 250 and 251, on Englyn Milwr and H. Rowland's *Mona Antiqua Restaurata*, pp. 253 and 254.—P. B. W.

" The foregoing stanzas, as well as many others of the same description, are still extant in the above mentioned book, called Llyfr Coch o Hergest*, and likewise in several MSS. in the libraries of Llanvorda near Oswestry, and Hengwrt near Dolgellau; and, on account of their having accidentally been discovered among the compositions of that ancient bard Llywarch Hen, Dr. Davies, and Edw. Llwyd have hastily and inconsiderately pronounced them to be some of his productions; but the frequent recurrence of the oak, their favourite tree, and the dark allusions to the druidical rites and privileges, most evidently and convincingly, (in my opinion,) denote their origin to be from that source. But here it may be objected, that the Druids could not, (as Cæsar declares it was not their usual practice,) have committed these verses to writing. Granted it was so in his time; yet it is manifest from the poems of our celebrated bard Taliesin, that, in subsequent times, they did not strictly adhere to this resolution; for many of their pretended mysteries are divulged in his compositions. It is also evident, that, in these early ages, the Druids were not the only persons, who were thus cautious of revealing their secrets to the vulgar; but the Bards also endeavoured to conceal their poetical rules and metres, from the public; for their book of prosody, containing the intricacies of the art, is distinguished by the name of *Cyfrinach y Beirdd*, (i. e. The Secret of the Bards,) and they were strictly prohibited from explaining these, except to their own noviciate disciples, which continued to be their practice nearly to our own times. But, notwithstanding these strict prohibitions, it is well known, that the poetical compositions of the bards were publicly recited; and it is evident that, after the commencement of the Christian æra, the Druids were not so scrupulously cautious with respect to these rules of secrecy, which may be proved from some stanzas, which I have seen in an ancient MS. denominated *Englynion Duad*, probably from a bard or druid of that name. Some few of the lines I shall here subjoin, for the inspection of the reader.

Bid gogor gan iâr,
Bid gan lew drydar,
Bid oval ar a'i câr;
Bid tòn calon gan alar.

" These lines have been introduced into our Welsh proverbs; and the following remark is made on them at the end of Dr. Davies's MS. copy.

* The contents of this famous MS. will be found particularised in a subsequent page.—Ed.

" 'Gwyl y rhagor y sydd rhwng y rhai hyn ar rhai sydd yn Llyfr Coch, a hen gopiau eraill; a gwybydd fod y gerdd hon yn hen iawn; gan fod cymmaint o ymrafael rhwng yr hen gopiau.' i. e. Advertat lector quàm variant inter se exemplar Hergestianum et alia exemplaria in hoc cantico, et sciat, hoc carmen ob differentias prædictas esse vetustissimum.

" Those learned men are, therefore, mistaken, who suppose, that the Druids never committed any of their compositions to writing; when it is evident, that these and others of their productions have been conveyed down to us. Taliesin, as I have before hinted, informs us, that he was instructed by them in many of their mysteries, particularly in that of the μεῖμψυχωσις, and in many other rudiments of their philosophy. And hence it is, that his works are more obscure than those of any other of the ancient bards."

[*To be continued.*]

ANCIENT HISTORY.

HU GADARN.

That the fountain of history, in all countries, has been overshadowed by the darkness of fable is a truth, which has long obtained the common suffrages of the world. With the exception of the inspired writings, there are no records, which pretend to delineate a primitive state of society, that are not more or less impregnated with the wild and fanciful theories, which, in the minds of the early historians, must have supplied the place of positive information. History, indeed, in its infancy, was preserved in the language of the Muses, and was, therefore, modelled according to the raptures or caprice of their votaries. Nor can it be deemed surprising, that, in the absence of all genuine inspiration, a sort of infallibility should have been ascribed to the indefinable transports of the poet. Hence, we are informed by Herodotus, that the divinities of Homer and Hesiod,—the earliest of the Pagan writers and the historians of their times,—and which afterwards became the divinities of the world, were the mere creatures of their own arbitrary imaginations; although he might more properly have said, that it was the traditional heroes or patriarchs of a still more ancient period, whom they had thus dignified with the apotheosis of the muse, according to the prover-

bial principle, that every thing, which is obscure, must necessarily be sublime.*

The minute and learned investigation, which the mythology of the heathen world has, of late years, undergone, has abundantly proved, that it must have had some such foundation as that, which has just been alluded to,—or, in other words, that the patriarchal chiefs of Scriptural History had, by this metamorphosis, become the deities of romance. Nor, among the many extraneous testimonies to the truth of divine writ, is there one, that carries greater weight with it, than the remarkable coincidence discoverable in this particular. It does not, however, come within the present design, to compare all the important personages of the Pagan mythology with their correspondent characters in the sacred history. All, that is now contemplated in this respect, is to attempt to shew, with a view to the more immediate subject of this article, that the primitive records of every nation present us with one or more tutelary beings, by whom its destinies were at first guided, independently of that general stock of divinities, who were common to most heathen countries, and whom priests and poets alike idolized. And the similarity of attributes, appropriated by tradition to these primitive characters, is so very extraordinary, that it cannot be considered as merely accidental. It is more than probable, that it was the result of one common cause; and those, who have referred it to the events, consequent on the great catastrophe of the Deluge, have adduced arguments on the subject, that are not easily to be refuted. There are, for instance, such correspondent particulars in the histories of Noah, Osiris, and Dionusos, to mention no others, as seem almost to confirm their identity. And, it may not be uninteresting to enquire, what features of resemblance are also to be found in the history of the ancient Patriarch of the Cymry. Before the comparison be made, however, it will be necessary to review such memorials of this celebrated character, as are transmitted to us by the Triads.

The Triads, that relate to Hu Gadarn, or Hu the Mighty, are in number seven, and contain six distinct notices of him. In the first place we learn, to take the events in their most natural order, that, by means of his prominent oxen, as the words *Ychain Banawg* have been translated, he drew to land the crocodile of the lake of floods, so that the lake burst out no

* "Omne ignotum pro magnifico."

more*: and the names of these oxen, we are informed, were *Neinio* and *Peibio*. After this important achievement, whatever it was, the Patriarch appears before us as the great benefactor of the Cymry, whom he is recorded to have instructed in the useful arts of agriculture, before their arrival in Britain, and while they remained in the summer-country, which an ancient commentator has described to be that part of the East now called Constantinople†. The next benefit, that he conferred on the people, of whom he thus appears to have been the head, was by dividing them into various tribes, and directing them, at the same time, to an unanimity of action, for which he is represented as one of the "three primary system-formers of the nation of the Cymry ‡." In addition to this he is farther commemorated, as having been the first, that adapted vocal song to the preservation of memorial and invention, and as having contributed thereby to the foundation of Bardism §. The occurrence, last in succession, appears to have been his arrival in the Isle of Britain, with the nation of the Cymry, whom he is stated, in two Triads, to have conducted from the summer-country already noticed, here called *Deffrobani*, and a colony of whom he is also said to have fixed at the same time in Armorica, on the coast of Gaul ||. And his landing in this country, as we find from another of these ancient documents, was not marked by any characteristics of violence; for he is described as not desirous of obtaining dominion by war and bloodshed, but by justice and peace, for which reason his followers are ranked among the "three social tribes of the Isle of Britain¶."

Such are the memorials, preserved by the Triads, of Hu Gadern; at least, these are all that have descended to our times. From the notices of him, however, that occur in the early poets, it is probable, that more numerous traditions were once in existence. Taliesin, who wrote in the sixth century, describes him as the "dispenser of good, the sovereign chief, the proprietor and rightful claimant of Britain**," while, upon another occasion, he styles him "the father of all the tribes of the earth, a bard and a

* Arch. of Wales, p. 71. Tr. 97. See also CAMBRO-BRITON, vol. 1, p. 127.

† Arch. of Wales, p. 67, Tr. 56.

‡ Ib. id. Tr. 57.

§ Ib. p. 71. Tr. 92.

|| Ib. p. 57, Tr. 4, and p. 57. Tr. 54. See also CAMBRO-BRITON, vol. 1. p. 45.

¶ Arch. of Wales, p. 58, Tr. 5, and CAMBRO-BRITON, vol. 1. p. 47.

** "Marwnad Aeddon o Von," Arch. of Wales, p. 70.

musician," and addresses him by the title of "father Deon" and "Beli*." The next notice, that occurs, is in a poem of Gwynvardd Brycheiniog, a bard of the twelfth century, who alludes to "the two oxen of Dewi, putting their necks under the car of the lofty one," by which a reference to Hu is generally understood. But, the most important passage is the following in a poem of Iolo Goch, bard of Owain Glyndwr, who lived in the fourteenth century.

"The mighty Hu is a sovereign, who is a steady protector,
A king, distributing the wine and the praise,
Emperor of the land and sea,
And the life of all, that are in the world, was he:
After the Deluge he held the strong-beamed plough, active and excellent."

Sion Cent, too, who wrote in the following century†, charges his countrymen with being idolaters of Hu, which proves, at least, that the Patriarch's memory was generally revered even at that time. And Llywelyn Moel, a bard of the same period, thus speaks of his oxen.

"They are the oxen
Of Hu the Mighty, with a piece of his chain;
And his five angels, you see,
With a golden harness of active fiery flame."

The last notice of consequence we find in a poem of Rhys Brydydd, who wrote in the next century, and who, in one of his poems, has the following lines on the subject:

"The smallest of the small
Is Hu the Mighty in the judgment of the world;
He is the greatest and lord over us,
We sincerely believe, and our God of mystery;
Light and swift is his course,
A particle of lucid sunshine is his car:
He is great on land and seas,
The greatest whom I shall behold."

This, then, is the simple portrait, which history and the poets enable us to draw of the famous patriarch or legislator of the Cymry; but, "few and imperfect," to adopt the language of a

* "Marwnad Uthr Pendragon." Ib. p. 72.

† Sion Cent was the poetical appellation adopted by the Rev. John Kent, D.D. who flourished from 1420 to 1470. He was one of the sect, called Lollards, and wrote several Latin treatises on theological subjects, as well as many poetical pieces in his native tongue. From his superior attainments he acquired the reputation of a conjuror amongst the common people: and many stories of his transactions with his infernal majesty are still extant.

late popular writer*, "as are the outlines of the character of the Cimbric chief, preserved in the Triads, it is not too much to say, that, as in the celebrated fragment of Grecian sculpture, so in these ancient fragments there remains enough to enable the mind to conceive the excellence of the whole." For, upon a careful examination even of these scanty materials, we may learn to distinguish in the memorials of Hu the features of a singular and pre-eminent character. The only difficulty will be, whether to assign to him a fabulous or a real existence, whether to regard him, with the learned author of the "Celtic Researches," as the "great demon-god of the British Druids†," or to consider him, with the no less accomplished writer just quoted, as a mere mortal hero, endowed, in the highest degree, with the commanding qualities of wisdom and fortitude, and as having established a deathless name by the equitable and peaceful government of the nation, over whom he presided‡. A part of the memorials, above transcribed, may appear to justify the former conclusion, at least so far as to appropriate to this remarkable character some mythological attributes; but the greater portion represents him merely as the wise lawgiver and beneficent father of his people. This apparent contradiction may, however, be reconciled by following the opinion of a celebrated modern writer, who conceives Hu Gadarn to have been the Patriarch of the Cymry, and by whom he was rewarded after his death with divine honours for the useful arts and civil institutions, which he had established amongst them§. He was, in a word, the deified Progenitor of the Cymry, and connected, in all probability, with the Diluvian Theology, as a comparison of his

* Rev. Peter Roberts in his "Early History of the Cymry," p. 38.

† "Mythology and Rites of the Druids," pp. 24 and 110. On another occasion, however, Mr. Davies considers the "picture of Hu, as drawn in the Triads, *exclusively* to represent the patriarch Noah."—Ib. p. 108. See also the "Celtic Researches," p. 164, where the characters both of the "Supreme Being" and of Noah are presumed to be united in Hu.

‡ "Early History of the Cymry," p. 51.

§ This is the opinion of Mr. Owen Pughe in the "Cambrian Biography," p. 178. But see also the Dictionary of the same writer under the word Hu, where he appears to have entertained a notion somewhat different; for he there considers him to be "unquestionably identified with the Heus of Gaul and the Anubis of Egypt." The identity with Heus seems probable enough from the name; but of the Egyptian deities Osiris appears to bear a closer resemblance with Hu than Anubis, as will, perhaps, be evident from the sequel.

general attributes with those imputed to similar characters of antiquity may tend to prove.

The first, and, on every account, the most important, particular in the memorials of Hu the Mighty, is the feat he performed with his oxen, in drawing the crocodile or whatever the animal be, which the Triads call *avanc*, out of the lake of floods. This passage has already undergone a pretty ample investigation in the former volume*, wherein a remarkable coincidence was shewn between this singular achievement and a similar one recorded in the Hindu Mythology. It was also observed on that occasion, that the crocodile and hippopotamus were considered anciently in Egypt to be symbolical of the Deluge. All this, however inexplicable in its particular allusion, may serve to point out a general correspondence between this and the early traditions of other countries, as well as to connect it, in some respect, with the history of the Noachidæ. The two oxen of Hu form also a very material consideration in this view of his character, since nothing is more certain than that those animals performed a conspicuous part in the mythology of most countries. The Egyptian deities, Osiris and Isis, together with Apis, as is well known, had not only oxen and cows for their emblems, but were also worshipped under those forms. It is also certain, that a cow was anciently held sacred both in Hindostan† and Scandinavia. And it may confirm the account of the Triad to notice a passage in Dionysius‡, where we are informed, that the rites of Bacchus and Noah were anciently celebrated in Britain, from which we may reasonably infer the veneration of its inhabitants for the bull, the appropriate symbol of the Arkite Divinity§. Yet, whether to

* Page 128.

† The custom of holding a cow's tail at the hour of death is still common to the Hindus as a sacred ceremony: and there is a Welsh proverb which has an allusion to some such practice.

‡ Dionysius Perieg. v. 565. See also "Mysteries of the Cabiri," vol. 1. p. 211.

§ It would be a curious inquiry to attempt to ascertain, why bulls and oxen have in most countries been emblematic of Noah, or of his deified representatives. Something, perhaps, might be effected on this point by resorting to elementary words, which express, primarily, simple ideas, and, secondarily, such things, as are supposed to be more particularly characteristic of such ideas. Thus, *bu*, *biw*, *buch*, which imply, in Welsh, existence, life, and course of life, are also expressive of *kine*, which, as being at the head of animals most useful to man, may be considered, in some degree, as symbolical of life. And, as the ark is expressly said to have contained "all flesh, wherein is the breath of life," a bull or ox may reasonably have been adopted as its emblem:

account for Hu's oxen on this ground, or because the same animal was, in primitive times, so commonly used in sacrifice, or because of its utility for the purposes of agriculture, must remain a problem, which it is now scarcely possible for any ingenuity or learning to solve. It is sufficient for the object of this inquiry, that the circumstance indicates a high degree of antiquity in this extraordinary memorial of the Cymry, as well as a singular concurrence with the primitive traditions of other ancient communities*.

The next point of view, in which the character of Hu presents itself, according to the order previously adopted, is as the great benefactor and lawgiver of his people. And it is here worthy of observation, that the Triads, which commemorate these attributes, represent Hu, contrary to the usual tenour of these records, as one of the "three benefactors," and one of the "three system-formers of the *nation of the Cymry*," not "of the Isle of Britain," a peculiarity, which appears to refer to a period antecedent to the settlement of the Cymry in this island. Indeed, one of these Triads, as has been seen, even states this to have been the fact, and specifies the occurrence, to which it relates, to have taken place in the summer country, presumed to be some part of the East. The coincidence with Hu's character, as the founder of agriculture and legislation, is general and remarkable in the history of the tutelary patriarchs or divinities of other nations. To begin with Osiris, the most considerable of the Egyptian deities, he is invariably represented as the first, who taught his subjects to cultivate the ground, to plant vines, and to follow the dictates of justice and morality†; on which account he has been generally regarded as emblematic of Noah, a circumstance, to which his entry into the ark to avoid the fury of Typhon or the sea, as

and, as long as the primitive language existed in its original simplicity, this symbol of the ox or *bu*, to use the Welsh word, may have been intelligible and appropriate. Nor is the Welsh tongue the only one, in which this elementary analogy between life and kine still exists:—the Latin *vivo* and *bos*, and, still more strongly, the Greek βιοω and βους serve to exemplify it. Nor is the common English phrase of "live stock," as applied to these animals, without its use in the illustration of this hypothesis.

* Some instances of this coincidence, as well as some of the popular traditions, still extant in Wales, on the subject of Hu's oven, may be seen in the first Volume of this work, p. 128. It was thought unnecessary to repeat them here.

† See the "Isis and Osiris" of Plutarch.

recorded by Plutarch*, gives an additional probability. Dionusos, too, whether he be considered as the god of Arabia, of India, or Greece, (for he has been claimed by all,) is described as having been the first to teach his people to build, plant, and enter into societies, and also to have given them laws: and, as the Grecian mythology farther represents him to have been exposed in an ark at sea, and miraculously preserved, his identity with the Diluvian Patriarch seems hardly questionable. Similar characteristics are also ascribed to Menu, the great Patriarch of Hindostan, as also to Vishnu, in his ninth incarnation under the name of Buddha, according to the singular and obscure system of the Hindu Mythology†. In China, too, Fo-Hi, the founder of that ancient empire, has been invested with the same attributes, and the period of his reign is fixed in the Chinese records at about twenty years subsequent to the Deluge‡. Nor is the history of Manco Capac, the first monarch of the Peruvian dominions, the least important in this general coincidence. The account, given of him by his countrymen, is, that he declared himself a descendant of the sun, that he instructed his people in the arts of agriculture and civilization, and united their scattered tribes under one dominion: and for this, we are told, he was worshipped as a deity after his death. It is, certainly, singular, that a nation like Peru, dissevered from all connection with the ancient world, should have preserved these strong, these indisputable traces of a common origin. The circumstance concurs most remarkably with those previously detailed in vindicating the genuineness and antiquity of the Welsh records.

We next find Hu in the character of a poet or musician. He is described as the inventor of song and the founder of bardism: and in this particular we have seen the testimony of Taliesin agreeing with that of the Triads. Nor is it difficult to find pa-

* Ib. p. 364.

† Buddha was worshipped in Japan under the name of Budsdo: and Sir William Jones was of opinion, that this deity was also the Odin or Woden of Scandinavia and the Fo-Hi of China. See the *Asiatic Researches*, vol. 1. p. 425. Buddha and Woden are likewise to be identified with the Mercury of the Romans and Greeks. Hence Bhood-War, Wednesday, and Dies Mercurii are used to denote the same day of the week. See *Maurice's Hindostan*, vol. 2. p. 481.

‡ Among other particulars of Fo-Hi it is related, that he used seven different kinds of animals for sacrifice. May not this have some reference to the divine command given to Noah? "Of every clean beast thou shalt take to thee by sevens, the male and his female."—Genesis, 7. v. 2.

rallels to this part of his portrait in the ancient history of other countries, although it does not appear so essential to his patriarchal character as some of his other qualities. However, it may be noticed,—to say nothing of the popular attributes of Apollo,—that Orpheus, among the Greeks, as is well known, is represented as having been particularly eminent for his skill in music and poetry, on which account he was deified at his death*. And it forms a part of the eulogium, which the Chinese apply to the memory of Fo-Hi, that he was the inventor of musical instruments. There is in all this a coincidence, which appears to have sprung from one common source.

The last point, to be considered in the memorials of our national Patriarch, is his settlement with his followers in this country. This was pretty fully discussed in an early number of the CAMBRO-BRITON, wherein the concurrent testimony of Taliesin was also quoted, as to that part of the East, from which the Cymry are said to have emigrated †. But Hu is recorded not merely as having colonized Britain, but as having colonized it in equity and peace, rather than by the means of bloodshed and violence. And such is one of the praiseworthy distinctions, ascribed to the Vishnu of the Hindus, in his character of Buddha already noticed. He is represented as a mild and beneficent prince, averse to war and tumult, and instructing his people in the duties of humanity and peace. Such too were prominent features in the portraits of Fo-Hi and Manco Capac, both of them celebrated for the equitable lenity of their government. In a word, this part of Hu's character is among the strongest proofs of its primitiveness, as being in conformity with that of the Patriarchs of all ancient history, whether sacred or profane. Nor can we avoid being convinced, from a full and candid examination of all the memorials of this extraordinary person, that they preserve the general traces of one common progenitor, whom most nations, in the darkness of early tradition, have exclusively appropriated to themselves. Mr. Bryant, in speaking of Phoroneus, thus describes this common ancestor ‡.—"He lived in the time of the flood, he first erected altars, he first collected men together and formed them into petty communities, he first gave laws and distributed justice: he divided mankind by their families and nations over the face of the earth."—The

* For this we have the authority of Pausanias and Diodorus Siculus.

† Vol. 1. p. 46. See also "Early History of the Cymry," p. 25.

‡ "Analysis of Ancient Mythology," vol. 2. p. 266.

greatest part of these peculiarities will be found to unite in the delineation of Hu, as it appears in the Triads.

It would be improper to close this account without offering a few observations on the name of this Cimbric Patriarch, and on the etymological analogies, which seem to result from it*. Mr. Owen Pughe, in the passage of his Dictionary, before cited, defines the term to mean "that, which is apt to pervade or spread over, and also an epithet for the Deity in the Bardic theology, descriptive of his omniscience." And he adds, "Huon is another appellation of the same import, and derived from Hu." Without stopping to enter into any metaphysical discussion of the propriety of the abstract meaning here applied to this word, it may be more advisable, and certainly more satisfactory, to enquire what correspondence may be discovered in this respect with other names of antiquity, and thence to shew, how far Mr. Pughe's definition is corroborated by historical evidence †.

* Etymology is, undoubtedly, a useful science, though not always to be depended upon, as the following extract from Mr. Faber's "Mysteries of the Cabiri," will sufficiently prove. With reference to the Diluvian superstition he remarks—"Its introduction into Britain will account for the prevalence of Arkite names in these dominions. One of our Scottish isles still retains the Egyptian title *Buto*, while its neighbour *Arran* seems to have received its appellation in honour of *Aran*, the Ark. In a similar manner *Mona*, or Anglesey, the grand seat of Druidical worship, and its frith *Menai*, are probably mere variations of *Menai*, the land of *Menu*." Vol. 1, p. 212. Now, as to the last three words here mentioned, *Aran* signifies a high hill or alp, and is so commonly used in Scotland and Wales,—*Môn* implies what is alone, separate, or detached, and, accordingly, properly applied to an island,—and the etymology of *Menaiv* has been given in a preceding note, p. 53. If Mr. Faber's knowlege of Welsh must be taken as a specimen of his acquaintance with other tongues, much cannot be said in praise of the "Mysteries of the Cabiri."

† It may not, however, be irrelevant to the purpose to observe here, by way of note, that the very same term was used in Hebrew as one of the divine names. The word is הוּא, *Hûa*, and occurs frequently in the sacred volume, and is synonymous with *He*, but generally rendered, in the Septuagint, by the Greek ἐγώ, signifying "he or it is." And here it may be necessary to remind the general reader, although it cannot be forgotten by the Biblical scholar, that the verb substantive "to be," is not infrequently employed in Scripture to denote the divine essence, as, for instance, where God appeared to Moses in the burning bush, Exodus, ch. 3, v. 14. On the same principle, therefore, the personal pronoun *Hû*, was used in the sense of "I am He," the verb being understood. In this manner it is applied, in Genesis 3, v. 15, to the "seed of the woman," that should bruise the serpent's head. *Hû* is also used in the Arabic version once for *El*, (Ps. 99, v. 2.) and another time for

That *Hu* or the aspirated *U* was anciently employed to denote the Supreme Being is sufficiently clear from one of the titles of Jupiter, also appropriated to Dionusos or Bacchus. This was Υ-ας, or, as written in Latin, *Hyas*, and which the Greek lexicographers have derived from *υω*, *pluo*, and consequently signifying *Pluvius*, one of the well known epithets of the "father of Gods and men*." By depriving this word of its Greek termination, which in cases of etymology is always allowable, we have the primitive or elementary Υ agreeing precisely with the Welsh *Hu*. And it is not a little confirmatory of this idea, that *Huon*, as observed by Mr. Owen Pughe, was one of the Bardic names of the Deity, and, with reference to the latter syllable of which word, it may not be impertinent to remark, that Ων was, among the ancient Amonians, one of the titles of the sun†, a circumstance, which appears to connect the *Huon* of the Bards with the Ηλιον of the Greeks and consequently with the Helio-arkite theology‡. But, to return to *Hu*, it is rather singular, that the unutterable name of the Deity, known to the Bards, was spelt O I W, which, in its most natural sound, approaches very near to the word now under consideration. And we are informed by Plutarch, that *Uc* or *Uch*, in the sacred language of Egypt, signified a king, and that *Osiris* was anciently called *Usiris*, a corruption of *Uc-Sehor*, or Solar King, the word *sehor* having always some relation to the

Shiloh, (Gen. 49. v. 10.) It may likewise add to the weight of these observations to mention, that the ancient Pagans actually gave the name of Αυλος, or *He*, to one of their principal idols. And hence too the "Αυλος εφα" of Pythagoras, who boasted to be the son of Apollo, and wished to be considered as speaking from divine inspiration.

* Even the common Greek appellation of Jupiter, Ζευς, may perhaps be traced to the same origin. For it is by no means improbable, that it was the *Heus* of the Gauls, with the prefix S or Z commonly used before an aspirated vowel. Thus the Greek επτα became in Latin *septem*, εξ, *sex*, υπερ, *super*, and ερπω, *serpo*,—upon the same principle, that *Hindu* is occasionally written *Sindu*, and *Hipha*, *Sipha*. Thus too the Welsh *Havren* becomes *Severn* in English, and *Haul* has in Latin been converted into *Sol*. This change was, no doubt, anciently common; and *Ys* is still an ordinary prefix in the Welsh tongue.

† Thus Cyril on Hosea observes, Ων δε εστιν ο Ηλιος, and again, speaking of the Egyptians, Ων δε εστι παρ' αυτοις ο Ηλιος. See also Genesis, 41. v. 45. where *On* occurs as the name of an Egyptian idol, and which the Septuagint version translates the sun, and gives the name of Heliopolis to the city of *On*.

‡ Ηλιον is derived from the Hebrew *El* and *On*, mentioned in the last note. *El* is a name for the divinity, and is, therefore, synonymous with the Welsh *Hu*. *Huan* it should also be stated, is an old Welsh name for the sun.

sun*. Nor is it among the least extraordinary coincidences of this nature, that the name of *Hu* is actually preserved in that of *Fo-Hi*, the founder of the Chinese empire, where, although the word be differently spelt, the sound is the same†. And, lastly, it cannot fail to be observed, that the *Hu* of the Cymry has been the origin of the Romanized term *Heus* or *Hesus*, according to Cæsar and others the principal divinity of the Gauls, although the martial character, given him by those authors, has deprived him, in some degree, of the genuine characteristics of his prototype‡. The general agreement, discernible in these instances, makes it very probable, that the word *Hu* may have originally possessed the elementary signification, assigned to it by Mr. Pughe in the passage above quoted, and that it was therefore employed by the ancient Cymry to designate the supreme or divine character of their Patriarch.

From all that has been here collected, on the subject of Hu Gadarn, there are two conclusions, which appear to be naturally deducible. The first is, that this celebrated character is to be connected, in his general attributes, with the chieftains or patriarchs of other ancient countries, and, consequently, that the authenticity of the Triads is, in this respect, very materially confirmed by extraneous testimony. The other deduction is, that the very name of the Cimbric chief implies the highest degree of exaltation and dignity, as may be proved from its use, either singly or in combination, to denote the heroes and deities of the ancient world. It may therefore be assumed, as a general inference from the whole, that Hu the Mighty was, as already described, the Patriarch of the Cymry, and, if not to be satisfactorily identified with Noah himself, that he belonged to the ear-

* "Isis et Osiris," vol. 1. p. 364. But some derive *Osiris* from the Hebrew word *Hoshîr*, which signifies the *enricher*, and consequently make him synonymous with Plutus, the god of wealth. With reference to the etymology given in the text, it may be mentioned, that the Hebrew *Shûr* signifies to contemplate or look upon with reference to light or fire, and that *Shôr*, in the same language, is used for an ox, the emblem of the sun's orb, which may serve, in some degree, to explain the connection of oxen with the solar superstition.

† *Fo* is supposed by Sir W. Jones, in the place quoted in a preceding note, to be the Indian *Buddh* softened. If so, *Hi* would have a distinct and independent signification, as above surmised.

‡ See Cæsar Bell. Gall. l 6 'Lucan. l. 1. v. 445. and Lactantius Fals. Rel. 21. where Hesus is more assimilated with the Mars of the Romans, than with any other divinity, a character quite incompatible with that of Hu,—though there can be little doubt of one name being derived from the other.

liest race of the Postdiluvians,—that he was pre-eminently the benefactor of his people, and that he received from them, as a recompense, agreeably with the dark superstition of those times, the posthumous honours of a divinity.

***

ANTIQUITIES.

TOMB OF BRONWEN.

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—As I naturally conclude, that every article, relating to the history and antiquity of Cambria, especially those which record facts of an early date, will add an interest to your work, I beg leave to send you a paper, which my worthy friend, Richard Fenton, Esq. of Fishguard, communicated to me, soon after we had endeavoured to investigate some of the rudest monuments of British antiquity in Anglesea.

During the long and minute examination of our numerous barrows in Wiltshire, and especially in the neighbourhood of Stonehenge, I had often reason to lament, that, by their contents, we could form no conjecture, either at what period, or to what personage the sepulchral *tumulus* was raised. But from the following record, this mysterious deposit seems to have been ascertained; and, from the rarity of such a disclosure, I make no doubt, it will prove acceptable to many of your readers.

I am, Sir, your obedient servant,

Stourhead. R. C. HOARE.

An Account of the Discovery, in 1813, of an Urn, in which, there is every reason to suppose, the ashes of *Bronwen* (White Bosom), the daughter of Llyr, and aunt to the great Caractacus, were deposited.

A farmer, living on the banks of the Alaw, a river in the Isle of Anglesea, having occasion for stones, to make some addition to his farm-buildings, and having observed a stone or two peeping through the turf of a circular elevation on a flat not far from the river, was induced to examine it, where, after paring off the turf, he came to a considerable heap of stones, or *carnedd*, covered with earth, which he removed with some degree of caution, and got to a *cist* formed of coarse flags canted and covered over. On

removing the lid, he found it contained an urn placed with its mouth downwards, full of ashes and half-calcined fragments of bone. The report of this discovery soon went abroad, and came to the ears of the parson of the parish, and another neighbouring clergyman, both fond of, and conversant in, Welsh antiquities, who were immediately reminded of a passage in one of the early Welsh romances, called the *Mabinogion* (or juvenile tales), the same that is quoted in Dr. Davies's Latin and Welsh Dictionary, as well as in Richards's, under the word *Petrual* (square), "Bedd petrual a wnaed i Fronwen ferch Lyr ar lan Alaw, ac yno y claddwyd hi,"—*A square grave was made for Bronwen, the daughter of Llyr, on the banks of the Alaw, and there she was buried.* Happening to be in Anglesea soon after this discovery, I could not resist the temptation of paying a visit to so memorable a spot, though separated from it by a distance of eighteen miles. I found it, in all local respects, exactly as described to me by the clergyman above mentioned, and as characterised by the cited passage from the romance. The *tumulus*, raised over the venerable deposit, was of considerable circuit, elegantly rounded, but low, about a dozen paces from the river Alaw*. The Urn was preserved entire, with an exception of a small bit out of its lip, was ill-baked, very rude and simple, having no other ornament than little pricked dots, in height from about a foot to fourteen inches, and nearly of the following shape†:—

* This spot is still called *Ynys Bronwen*, or the Islet of Bronwen, which is a remarkable confirmation of the genuineness of this discovery.—Ed.

† The Editor feels it a duty to mention, that he is indebted for the drawing, from which the following wood-cut is taken, to Mr. John Fenton, who has delineated it from his father's sketch, and from having seen some scores of the same urns, which are uniform in their proportions or shapes, whether found in Wales, Wiltshire, or elsewhere. The border round the top is also similar in all, and appears to have been printed by a tool, such as is used in

When I saw the urn, the ashes and half-calcined bones were in it. The lady, to whom the ancient tale ascribes them, was Bronwen, daughter of Llyr Llediaith (of foreign speech), and sister to Brân (the Blessed, as he is styled in the Triads), the father of Caractacus *. By the romance her adventures are connected with Ireland, where she was ill-treated by Matholwch, the then king of that country, in consequence of which she left it, and, landing in Wales, the romance tells us, she looked back upon Ireland, which, freshening the memory of the indignity she had met with there, broke her heart. To confirm the fact of the affront given her, one of the Triads, (that very ancient and singular Welsh chronicle by *Threes*), records it as one of the "three mischievous blows" (with the palm of the hand) of Britain, viz. the blow of Matholwch the Irishman, given to Bronwen, the daughter of Llyr †.—Never was there a more interesting discovery, as it serves to give great authenticity to our ancient British documents, even though they be introduced to minister to romance, as in the present instance, and fixes the probable date of the interment in question within a few years,—a desideratum we despaired of being ever gratified with,—a circumstance beautifully alluded to in the close of Mr. Bowles's Barrow Poem.

MONUMENTAL INSCRIPTIONS.

ST. JOHN'S CHURCH-YARD, SWANSEA, GLAMORGANSHIRE.

It is greatly to be regretted, that such an elegant *Englyn*, as the following, should be left falling to decay, as it now is, being on a broken stone, where the inscription is hardly legible:—

1. On the tomb of Mary Williams, wife of John Williams, Baptist minister, who died Feb. 10, 1804.

Trallodau beiau'm bywyd—ni welais,
Na wylwch o'm plegyd;
Iach wyf o bob afiechyd,
Ag yn fy medd gwyn fy myd.

making pastry. The difference in the clays, of which they are composed, warrants a supposition, that the urns were made where they have been found; and probably they underwent no baking, farther than the effect of fire wherein the bodies were consumed, as they are all but imperfectly baked.

* Or Caradawg. Ed.

† See Cambro-Briton, No. 13. p. 10. for the translation of this Triad.—Ed.

2. On the grave of Wm. Meredith, Barmouth, who died 29th Nov. 1809.

Gwel ei fedd ai orweddfa—gu Gwilym
Mewn gwaeledd sydd yma;
Llong-lywydd, môr-deithydd da,
Oer fedd fu hen ei yrfa.

Uchenaid sydd a chwynion—a hiraeth
O'i herwydd wr tirion,
Briw oer sydd a braw yw'r sôn,
O'i farw, yn swydd Feirion.

Wr enwog; ei fawr rinwedd yn gyfan
A gofir yn Gwynedd,
'N ol morio a chael mawredd,
Llech heb boen yn llwch y bedd.

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3. On the tomb of John Davis, who died 3d June, 1815,—*verbatim et literatim.*

Angau a alwodd rhyw dywarnod,
Heb ofyn imi own y yn barod,
Ond refais nerth gan Dduw i credu,
Fod y gobm gwedi ei dynu.

---

4. On Ann Adlam, wife of John Adlam, coachman, who died 19th Decr. 1797.

Farewell, dear husband, mistress, and master too,
I have obey'd to death, as all must do;
I wish you happy and your posterity,
That joyful we may meet in eternity.

---

5. On a small stone in the wall, in front of the Church, is the following inscription:—

1630.
Lo! a far born body,
In its cold bed,
Waits for the quick'ning
Rayser of y^{e} dead.

6. On Wm. Jenkins, mariner, who died 28th July, 1804.

The Boreas winds and boist'rous waves
Have toss'd me to and fro',
Still Providence has so ordain'd,
To anchor here below:
Hoping thro' grace again to rise,
To meet my Saviour in the skies.

7. On the tomb of Mary, daughter of Wm. Grove, who died 22d July, 1814, aged 27 years.

Beloved Mary, farewell,
for a short time!
How inferior is all converse with the
world to the remembrance
of thee.

Ioan Ddu o Lan Tawe.

ANCIENT MANUSCRIPTS.

As it must very materially conduce to the promotion of Welsh Literature, to ascertain the extent and value of the ancient MSS. now in existence, the foregoing head has been adopted for the purpose of condensing under it such information, as may be procured on this subject. The following account of the Contents of the "Llyfyr Côch o Hergest," or Red Book of Hergest, in Jesus College, Oxford, cannot fail to be regarded as an acceptable commencement of this plan, and, especially, as it does not appear, that these Contents have ever before been in print, or at least in the present connected order. The Editor is indebted for the account to J. J. a gentleman, who, he believes, is a member of Jesus College.

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THE CONTENTS OF "LLYFYR COCH O HERGEST"*.

I. Ystoria Dared.

The History of the Trojan War, written by Dares Phrygius, from the Latin translation, vulgarly ascribed to Cornelius Nepos†. P. 1.

* Written, says Mr. E. Llwyd, about the end of the fourteenth century.

† This Translation has been ascribed to various writers. Mr. Edward Llwyd, in his Archæologia Britannica, p. 265, mentions it as the work of Geoffrey of Monmouth. It has also been appropriated to Owain Glyndwr, to his Bard Iolo Gôch, and to Sir Hywel y Pedolau, who lived at the close of the thirteenth century, and was knighted by Edward II, to whom he was foster-brother.—Ed.

II. Brut y Brenhinodd.

The History of the Isle of Britain, from the landing of Brute to the death of Cadwaladr, the last British King, at Rome, *Anno D.* 688. P. 31.

This history was written originally in the *Brytaneg* or old British, but modernised by Gwalter or Walter, Archdeacon of Oxford, and at his request, translated into Latin by Jeffry of Monmouth, (see p. 230.)*.

III. Brut y Tywysogion.

The History of the Princes of Wales,—remarkable events from *Anno* 680 to 1280. [Qu. Whether this is Caradog of Llancarvan's Chronicon Principum Walliæ ?] P. 230.

IV.

The Reasons, assigned by Gildas for the degeneracy of the Britons, which occasioned their loss of that part of Britain called England. P. 376.

V.

The Names of the Cantreds and Commots of Wales. P. 377.

VI. Ystoria Charlymaen.

The History of Charlemagne.—His actions in Spain *contra Paganos and Inimicos Jesu Christi.* Translated from the Latin into Welsh by Madawg Selyf, at the particular request of Gruffydd vab Maredudd, ab Owain, ab Gruffydd, vab Rhys. P. 381.

An Account of some Exploits of Earl Roland, nephew of Charlemagne in Spain, &c. P. 498.

The Epitaph of Archbp. Turpin in Latin, *vid.* p. 495†. P. 502.

VII. Imago Mundi *neu* Delw y Byd.

A Geographical Description of There Parts of the Globe. P. 502.

A Description of the Planets, &c. This is a translation of Henry of Huntingdon's Imago Mundi. P. 515.

VIII.

A Brief Chronology from Adam to A. D. 1318. P. 516.

* Copies of this History are by no means scarce; there are several in the Hengwrt Library. The same may be said of the next MS. For some interesting particulars, relating to both these histories, see a letter of Mr. Lewis Morris, in the 1st Volume of the Cambrian Register, p. 334.—Ed.

† There is one copy at least of each of the articles, contained in this MS., in the Hengwrt Library.—Ed.

IX. Cynghor y Doeth i'w Fab.

A Father's Advice to his Son on several subjects, as Husbandry, Œconomy, &c. *very ancient*, says E. Lhwyd*. P. 520.

X. Chwedyl y Seithnyn Doeth.

The Tale of the Seven Wise Men. Written by Llywelyn Offeiriad. P. 527.

XI. Breuddwyd Rhonabwy.

The Dream of Rhonabwy, a Tale. P. 555.

XII. Prophwydoliaeth Sibli Ddoeth.

The Prophecies of Sibil the Wise, Priam's daughter by Hecuba. P. 568.

XIII. Cyfoesi Myrddin a Gwenddydd ei chwaer.

A Prophecy of Merlin, son of Morfryn, in verse, being a dialogue between him and his sister Gwenddydd,—*an evident forgery*, (says Lhwyd,) *being written Anno D.* 948 †. P. 577.

Item, Gwasgarddgerdd Myrddin yn 'ei fedd.

Merlin's *Ultimum Vale*, containing Predictions, &c. P. 584.

XIV.

A passage from St. Austin's concerning the Tewdwr, *literally*, The Thickness of the Earth. *Item*, a Short Soliloquy of the soul. P. 584.

XV. Prophwydoliaeth yr Eryr Ynghaer Septon.

The Prophecy of an Eagle, or, according to others, of one named *Aquila*, at Caer Septon, or Shaftesbury‡, while the wall of the town was building. *And indeed*, (says G. Monmouth,) *I should not have failed transmitting the speech to posterity, had I thought it true as the rest of the history.* This happened in the reign of Rhudibras, *ante Christum*, 980. P. 585.

* Lhwyd's expression is *subantiquum*, which means somewhat or rather ancient. This MS. is also called *Cato Cymraeg*.—Ed.

† E Llwyd's words are, " ignoto authore, quem circa annum 948, non reverâ de futuris, sed præteritis (cum eos nominatim designet) scripsisse constat."—Arch. Brit. p. 258.—Ed.

‡ Attributed to Merlin Ambrosius, (an meritò necne parùm refert, says Lhwyd),

XVI. Enweu y tri dynion a gawsant gampeu Adda.

The Names of the Three Men, who jointly equalled Adam in wisdom, &c. P. 588.

Of Women who equalled Eve in beauty, &c. *Ibid.*

XVII. Pan aeth Llu i Lychlyn.

An Account of Succours sent to Norway and other places, P. 589.

Of King Arthur's Death and the place of his burial, P. 590.

XVIII. Triodd Ynys Brydain.

An Account of some of the most remarkable things in the Isle of Britain, in Triads, three kings, three cities, &c. P. 590.

Mr. Vaughan, saith Lhwyd, *is of opinion that they were written about one thousand years ago.*

XIX. Triodd y Meirch.

Of Three remarkable Horses, one of Casibelaunus, &c*. P. 596.

XIX. Enweu ynys Brydain a'i rhagynysodd, &c.

The Names of the Isle of Britain and of the Islands adjoining—of the cities, rarities, &c. therein, P. 600.

XX. Ystoria Chyarlys.

An Account of Charlemagne's Journey to Jerusalem, from thence to Constantinople. Written at the request of Archbishop Turpin. He is advised by the Patriarch of Jerusalem to undertake the war *contra Paganos et inimicos Jesu Christi*, which see in p. 381, *ante*. P. 605.

XXI. Chwedyl Iarlles y Ffynnon.

The History of the Countess of the Well.—The feats of Owein son of Urgen one of Arthur's Knights, in gaining her. P. 627.

XXII. Ystori Peredur.

The History of Peredur son of Efrawg, Earl of the North, one of Arthur's Knights*. P. 655.

Some Adventures of Gwalchmai, another of Arthur's Knights. [*To be continued.*] P. 690.

* "To these," says Llwyd, "the copyist has added some moral Triads." *Arch. Brit.* p. 264. There is also a copy of the Triads at Hengwrt, and one in the British Museum. There are three different series published in the second volume of the Archaiology of Wales.—Ed.

WALKS ROUND DOLGELLAU.

——— "Well do I know these mountain wilds:
And every bosom'd vale, and valley stream
Is dear to memory." SOUTHEY.

WALK II.

DOLGELLAU TO NANNAU.

NANNAU, (*the Ravines*,) the seat of Sir Robert Vaughan, Bart. is about three miles from Dolgellau, and placed high among the hills in the north-east part of Merionethshire. The road thither is nearly one continued acclivity, so that it is, perhaps, situated higher than any gentleman's house in Wales. It is a plain, substantial stone building, and was erected by its present hospitable proprietor on the site of the ancient structure. It fronts the south, in which direction the prospect is bounded by the green hills in the vicinity of Gwanas and Caerynwch, and, on the opposite side, by those above Llanfacraeth. Immediately behind the house, or rather on one side of it, rises a huge and gloomy mass of rock, called Moel Oerthrom or the Mount of Oppression. Why thus named is not known: Pennant, however, supposes it to have been a British post,—"the station perhaps of some tyrant." The park at Nannau is well supplied with venison, which is small in size, but, like the mountain mutton, of excellent flavour. It contains, as has been already related*, the ruins of the mansion of Howel Sele, on the site of which Sir Robert has lately erected a Gothic lodge, which, situated as it is among so many wild hills, has a very picturesque appearance. The estate, belonging to Nannau, like that of Hengwrt, is stocked with a large quantity of very fine timber. Unlike many of our landed proprietors, Sir Robert has carefully preserved his noblest trees untouched by the rude stroke of the axe; and the woods round Nannau abundantly testify the good effects of the worthy baronet's policy. The gardens cannot be called extensive, but they produce very good fruit, and, considering their exposed situation, evince in the proprietor of Nannau a large portion of zeal for the pleasant and useful science of Horticulture. After this brief sketch we will commence our walk.

Passing over the Pont Vawr, then, we turn to the right, and follow the course of the road till we come to the gate, which

* See CAMBRO-BRITON, Vol. i. p. 226.

leads to Llwyn, a distance of about a quarter of a mile from the town. Here the highway diverges into two distinct roads, the lower one on the right leading to Bala, and that on the left to Nannau and Llanfachraeth. At this spot an acclivity commences, which continues with little interruption all the way to Nannau; and a most rough and rugged road it is, but rendered, however, as passable as the nature of the soil and situation would permit. On the left of this acclivity are the remains of Llwyn wood; a wood, where I have often in my boyhood gathered the ripe red strawberry, or the brown hazel-nut,—where

> I gathered, grateful, the acorn brown,
> Or blushing berry.

It is now, however, deprived of much of its ancient stateliness, by the removal of nearly all its large and venerable trees, and seems to sympathize in the decay of the mansion by the river's brink below. Yet the wild strawberry plants and green hazel bushes thrive, as they were wont to do, amidst the mournful scene, and the wandering school-boy will still repair thither, on the evening of the summer's day, to feast on the fruit, which he may find there. After a good deal of stout walking we reach the summit of the hill, and proceed onward on level ground for about half a mile or more, when we enter a deep wood, through which the road leads on to Nannau. But there is a sight or two worth viewing on the comparatively fertile flat. First, we have the old and almost ruinous house and granaries of Garthmaelan before us, with the neat circular summer house on a hillock on one side. Just below is a scarcely discernible cottage,—so lowly is its turf covered roof,—of no great importance in the landscape, but not devoid of interest in a traditionary point of view. The name of the cottage is Berthllwyd, and it once belonged to Gruffydd ab Gwyn, of Garnllwyd. The reader may remember a short history of the Ceubren yr Ellyll, in the 6th number of the CAMBRO-BRITON, and the account, there given, of the enmity which subsisted between Owain Glyndwr, and the then proprietor of Nannau, Howel Sele. This Gruffydd ab Gwyn was a kinsman of the latter, and, like him, thought proper to quarrel with the Cambrian Patriot; and it is said, that he actually dared to attack the chieftain with a party of his followers. He was, however, defeated, with the loss of many of his men, and his two houses of Cefn Coch and Berthllwyd were burnt nearly to "*cold coals*," as the venerable historian of Gwydir calls it. This effectually cured

the doughty Gruffydd from any farther attempt, and he annoyed Glyndwr no more. But, to return to Garthmaelan Summer-house, it is a lamentable thing to think of the degeneracy of the modern natives of Cambria; and in nothing is this melancholy fact more demonstrated, than in the use or rather disuse of summer-houses. Instead of enjoying a good hearty cup of *cwrw*, in the summer-house, after dinner, that delightful *Tusculum* is either suffered to fall into ruins, or becomes transformed into a tea-room.—Who does not admire the energetic reproof of the worthy vicar, who, when Mr. Pennant told him that he sometimes adjourned to the summer-house at Bychton to drink tea, exclaimed, with indignation—"Drink *tea!* Your grandfather would have *scorned* it, Sir!"*

In contemplating this woeful degeneracy, then, we may truly cry out with the Roman poet—

Sic omnia fatis
In pejus ruere, ac retrò sublapsa referri.

However, as the ladies, who were made to "temper man," are admitted to the tea-drinking innovation, and as we know, that they were excluded from the jolly compotations of our convivial grandfathers, we have not, upon the whole, much reason to regret the change, more especially when it is considered, that, without the company of the softer and more amiable sex, society would be little better than an interchange of intemperate and boisterous pastimes.—Sed *ad rem.*

The approach to Nannau is through a winding avenue of fine old forest trees, and one can scarcely help being impressed with something akin to awe, as he passes beneath their wide-spreading and umbrageous foliage†; and it is impossible to divest one's self

* See History of Whiteford and Holywell, p. 57.

† I remember, when I was last in Wales, returning with a friend from Nannau, between nine and ten, on a most lovely summer's night. The moon,

With undiminished lustre hanging
High in the dark blue firmament,

cast an inexpressible charm over the scene, as her pale beams pierced through the foliage of the majestic trees of the avenue. There was a sort of chaste and fascinating languor in the scene. The entire hush of the still evening,—the beauty of the surrounding scenery was such, as to engender feelings of pure and holy tranquillity, and long did we linger amid the wild woods of Nannau on that lovely summer night. When we reached the part of the road in the vicinity of Berthllwyd, the objects, which we had seen in the morning brightly illuminated by the mid-day sun, were now reposing in a brightness far more gentle and beautiful. The moon-beams gleamed partially on Garthmaelan,—

of the idea, that he is drawing near to the residence of some ancient and wealthy family. The house is not visible till nearly the extremity of the avenue is gained, and then it presents itself to view in all its substantial neatness and simplicity. In front is a small lawn, decorated with some fine specimens of the many horned sheep, the *oves polycerutæ* of Linnæus. Behind are the offices and a good sized *llyn*, well stocked with perch and eels; and still further in this direction is the wood, which shelters the mansion from the cold north wind of winter. If a person, who had not seen Nannau for these twenty or thirty years, were to go into Merionethshire, and see it now, he would be surprised at the improvements, which have been made on the estate, during that time. Ardently attached to agricultural pursuits, Sir Robert has fertilized the hills on his estate, and, by judicious and well-executed plans, considerably augmented the value of the land. But it is not as a lover of agriculture only, (which is in itself highly meritorious,) that Sir Robert is deserving of eulogy. It is for all those qualities, which adorn and dignify the British country gentleman, and the independent Member of Parliament. Always careful of the welfare of the poor around him,—patronising the industry, ingenuity, and good conduct of his more humble countrymen,—hospitable in the extreme,—kind, affable, and benevolent, he fulfils, in every respect, the happy duties of the wealthy British landholder; and, by his generous courtesy, he has insured to himself the undivided esteem and veneration of every Welshman in Merionethshire*. This brief and humble tribute to the goodness of Sir Robert Vaughan will, I am convinced, be excused by those, who have not the pleasure of his acquaintance, and I am

the old circular summer-house stood visible in the pale light before us, and part only of the "turf-clad roof" of Berthllwyd was revealed to our view. Above and beneath us were the gloomy woods of Nannau, Garthmaelan, and Llwyn, while, all around, and skirting the horizon, were the green heather hills of Merionethshire. As I gazed upon the delightful prospect, I thought of the words of the poet—

> Lo! yonder
> My native mountains! and how beautiful
> They rest in the moon-light! I was nurs'd amongst them,—
> They saw my sports in childhood! SOUTHEY.

* The very respectable family, of which Sir Robert is now the *nen-bren*, has been long renowned for its worth and hospitality. "for," says Oldfield, in his Representative History, page 80, "some branch or other of it has represented the county of Merioneth in Parliament for the last one hundred and twenty years."

equally confident, that it will be commended by those—and they are many—who are honoured by his friendship: *they* too will bear willing witness to the justice of these remarks,—while I, who have so frequently experienced the kindness of the worthy baronet, have fulfilled a most gratifying duty, in thus enumerating the principal virtues of the benevolent and hospitable proprietor of Nannau. MERVINIUS.

THE MISCELLANIST.—No. VII.

EXTRACTS RELATING TO DOLGELLAU.

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—I am glad to see, that your good correspondent Mervinius has commenced a series of papers, which cannot fail of proving highly interesting to those persons, who are resident in Merionethshire, or who, indeed, like myself, have only visited that beautiful and secluded country. Many years ago I performed an excursion through that part of North Wales, and I now take so much interest in all that relates to that hospitable country, that I am not quite sure but I shall visit it again next summer. However, the object of this letter is not to describe the particulars of my excursion, but to send you an extract or two from Camden and Fuller, relative to Dolgellau. The first thus describes that town:—"Where the river Avon (Wnion*?) runs more westerly lies Dolgelheu, a small market town, so called from the valley, in which it is seated, or rather from its situation in a woody vale; the word *Dôl* being much the same with the English *Dale*, so common in the north of England and in Scotland, and *Kelhe* (in the southern dialect *Kelhi*,) signifying strictly a *wood where much hazel grows*, and being sometimes used for any other wood; though, at present, there are not so many woods about this town, as there were formerly†. What antiquity this place is of, or whether of any note in the time of the Romans, is uncertain. However, some of their coyns have been, of late years, dug up near a well called *Fynon Vawr*, within a bow-shot of the town; two whereof were sent to me by the Reverend Rector of the place, (Mr. Maurice Jones,) which are fair silver pieces of Trajan and Adrian, viz.—

* Is not the proper name *Gwynion* or *Y Wynion*?—ED.

† Dolgellau implies, literally, the Holme of the Groves.—ED.

1. IMP. TRAIANO. AVG. GER. DAC. P.M. TR P. COS. V. P. P. S. P. QR. OPTIMO. PRINC *.—*Trophœum de Dacis.*

2. IMP. CAESAR TRAJAN HADRIANUS AVG. P. M. TR. P. COS. III."
Gibson's Camden, Vol. ii, p. 785.

The following is Fuller's description :—

" 1. The walls thereof are three miles high.
2. Men go into it over the water; but
3. Go out of it under the water.
4. The steeple thereof doth grow therein.
5. There are more ale-houses than houses."

These five enigmas he explains in the following manner. The *first* is explained by the mountains, which surround the place. The *second* implies that on one side of the town there was a bridge, over which all travellers must pass; and the *third* that, on the other side, they had to go under a wooden trough, which conveyed water from a rock, at a mile distant, to an over shot mill. For the *fourth* he says, the bells, if plural, hung in a yew tree, and for the *last*, that " tenements were divided into two or more tipling houses, and that even chimney-less barns were used often for the same purpose." None of these remarks are now applicable, except the two first.—*Fuller's Worthies of Wales, p.* 43, *and Bingley's North Wales, Vol. ii, p.* 30.

The following anecdote is also related by Mr. Bingley :—" A student of Jesus College, Oxford, who was a native of Dolgelley, was one afternoon drinking with some college friends, when one of them, in a bantering stile, asked him what kind of place it was, that had been honoured in giving him birth ? ' There,' said he, flinging on the table a handful of nuts, and setting up a cork in the middle, ' suppose each of these nuts a house, and that cork the church,—you will have a tolerable idea of Dolgelley!' "

Should you, Mr. Editor, deem these extracts worthy of insertion in the CAMBRO-BRITON, they are heartily at your service, and, hoping, that Mervinius will continue his lucubrations, I am,

Sir, your obedient servant,

London, 11 *Sept.* 1820. SENEX ANGLICANUS.

* Imperatori Trajano, Augusto, Germanico, Dacico, Pontifici Maximo, Tribunia potestate, Consuli quinto, Patri Patriæ, Senatus Populusque Romanus Optimo Principi.

AWEN CYMRU.

A'th rodd yw athrwydd Awen.—EDM. PRYS.

Y CREDADYN AR VARW IDD EI ENAID*.

1.

Ti nevawl vywawl nyved,
Gadawa gorfyn gwael;
Gan ovni, gan ddamuned
Y goleu vyd o gael—i ti.

2.

Ehedav vi oddiyma
I lwysav le à yw:
Paid, anian, na ymlyna,
Gadawa varw i vyw—imi.

3.

Angelion, clywa! galwant—
"Cyvysbryd, brysia di,
"A deua i ogoniant
"Tragywydd gyda ni—nyni."

4.

Pa yw mòr lwyr à letha
Ar bwyll, ar drèm, ar sỳn,
Ac ar anadliad? Gweda,
Ai angeu ydoedd hyn—i mi?

5.

Divlàna byd! agorant
I mi drigvànau nev!
Eilwyon nwyvre canant—
O vwyned ias eu llev—i mi!

6.

Hwnt cwnav i ymovyn
Am nodded gan ein Udd:
O Angeu! mae dy golyn?
Ti vedd! pa le dy vudd—i ti?

Gorph. 15*ed* 1820. IDRISON.

* This is a very happy translation of Pope's beautiful Ode, entitled "The dying Christian to his Soul," which, as classical readers know, is itself a paraphrase of the celebrated lines of the Emperor Hadrian. It may be necessary to observe, that Idrison has here very properly used f and v instead of ff and f, still so absurdly retained in the Welsh orthography: and it is much to be lamented, that the change has not been generally adopted. The ladies of Cymru should be apprised, that these lines are adapted to a beautiful air by Mozart:—and an attempt will be found in the following page to convey some idea of them in English.—ED.

ENGLISH POETRY.

TRANSLATION OF THE FOREGOING LINES BY IDRISON*.

1.

Thou soul, to heaven aspiring,
Oh, quit this house of pain;
All dreading, all desiring
The light of life to gain.

2.

From hence I am ascending
To yon fair seat on high:
Cease, Nature, thy contending;—
To live—oh let me die!

3.

Yon angels, hear them crying,—
"Haste, fellow spirit, haste,
"With us in glory vying,
"Eternal bliss to taste."

4.

What is it thus oppresses
My voice, my sight, my breath,
And all my sense distresses?
O, say, can this be death?

5.

The world,—it is fast fleeting,
Heaven's seats expand around,
With tuneful seraphs greeting;
How blissful is the sound!

6.

With them I mount, up-springing,
Heaven's mercy to obtain;
O Death, where is thy stinging?
Thou grave, where is thy gain?

***

* It will be observed in this translation, that the three final syllables of each stanza in the orignal are not rendered into English. This, however, was done in the first instance; but, upon reconsideration, it was thought better to omit them.

A PARAPHRASE OF THE 137TH PSALM,

Alluding to the Captivity and Treatment of the WELSH BARDS* by KING EDWARD I.

BY THE REV. EVAN EVANS,
Author of "Specimens of the Bards, &c."

SAD near the willowy Thames we stood,
And curs'd the inhospitable flood;
Tears, such as patients weep†, 'gan flow,
The silent eloquence of woe‡,
When Cambria rushed into our mind,
And pity with just vengeance joined;
Vengeance to injured Cambria due,
And pity, O ye Bards, to you.
Silent, neglected, and unstrung,
Our harps upon the willows hung,
That, softly sweet in Cambrian measures §,
Used to soothe our souls to pleasures,
When, lo, the insulting foe appears,
And bids us dry our useless tears.

"Resume your harps, the Saxons cry,
"And change your griefs to songs of joy;
"Such strains as old Taliesin sang,
"What time your native mountains rang
"With his wild notes, and all around
"Seas, rivers, woods return'd the sound.

* It is not improbable, that the Bards, as well as the rest of the natives of Wales, may have experienced much of the ill-treatment natural to the circumstances, in which they were placed, on the conquest of their country by Edward. But the indiscriminate massacre, so often and so boldly asserted, seems, as observed on a former occasion (vol. i. p. 135.), not to rest on any authentic testimony. At least, it is certain, that the early Welsh poets, who would have been the first to notice such an occurrence, are wholly silent respecting it. Some judicious remarks on this subject may be seen in the Cambrian Register, vol. ii. p. 463.—ED.

† The reader of English poetry will discover a few imitations in this effusion. This line is borrowed from Milton:—

"Tears, such as angels weep, &c."—ED.

‡ "The silent manliness of grief."—GOLDSMITH.

§ "Softly sweet in Lydian measures."—DRYDEN.

What,—shall the Saxons hear us sing,
Or their dull vales with Cambrian music ring?
No—let old Conway cease to flow,
Back to her source Sabrina go:
Let huge Plinlimmon hide his head*,
Or let the tyrant strike me dead,
If I attempt to raise a song
Unmindful of my country's wrong.
What, shall a haughty king command
Cambrian's free strain on Saxon land?
May this right arm first wither'd be,
Ere I may touch one string for thee,
Proud monarch; nay, may instant death
Arrest my tongue and stop my breath,
If I attempt to weave a song,
Regardless of my country's wrong!

Thou God of vengeance, dost thou sleep,
When thy insulted Druids weep,
The Victor's jest, the Saxon's scorn,
Unheard, unpitied, and forlorn?
Bare thy red arm, thou God of ire,
And set their vaunted towers on fire.
Remember our inhuman foes,
When the first Edward furious rose,
And, like a whirlwind's rapid sway,
Swept armies, cities, Bards away.

"High on a rock o'er Conway's flood†"
The last surviving poet stood,
And curs'd the tyrant, as he pass'd
With cruel pomp and murderous haste.
What now avail our tuneful strains,
Midst savage taunts and galling chains?
Say, will the lark imprison'd sing
So sweet, as when, on towering wing,
He wakes the songsters of the sky,
And tunes his notes to liberty?
Ah no, the Cambrian lyre no more
Shall sweetly sound on Arvon's shore,

* Gray. † Ibid.

No more the silver harp be won,
Ye Muses, by your favourite son * ;
Or I, even I, by glory fir'd,
Had to the honour'd prize aspir'd :
No more shall Mona's oaks be spar'd
Or Druid circle be rever'd.
On Conway's banks and Menai's streams
The solitary bittern screams;
And, where was erst Llywelyn's court,
Ill-omened birds and wolves resort.
There oft at midnight's silent hour,
Near yon ivy-mantled tower,
By the glow-worm's twinkling fire,
Tuning his romantic lyre,
Gray's pale spectre seems to sing,
" Ruin seize thee, ruthless King †."

P. B. W.

THE HEROES OF CYMRU ‡.

In early times how bright the fame
Of Cymru's old and honoured name,
When, burning with the sacred flame,
That patriot bosoms know,
Her sons to battle crowding came
To snatch a wreath from Saxon shame,
As Glory shot her kindling ray
Through Vict'ry's bright and glorious day,
And matchless heroes led the way
To crush their country's foe!

But, though brave Arthur lives no more,
And famed Llywelyn's reign is o'er,
Yet glows their spirit, as of yore,
In Cymru's noble race :

* A brighter æra has dawned upon our native hills since the poet sang his mournful prediction; and, well may we say of it, *Esto Perpetua!*—Ed.

† Gray.

‡ This was sung, during the late *Eisteddfod* at Wrexham, by Mr. Parry, to the Welsh air of "Meillionen."—Ed.

Still gallant, as their sires before,
Her sons to Fame's high temple soar,
Where he*, who erst, with promptest zeal,
His banner rear'd for Erin's weal,
And drew on Gallic shores his steel,
Shall fill an honour'd place.

But long the battle-fiend hath fled,
And Peace in triumph rear'd her head,
Her gladd'ning beams around to shed,
And wake her halcyon reign;
And warriors, erst by glory fed,
By gentler passions now are led,
And haste to throng the magic ground,
Where Music's charms and song abound,
And Beauty spreads her smiles around,
To cheer the social train.

***

WALES.

METROPOLITAN CAMBRIAN INSTITUTION.—At the last General Meeting of this Society the Thanks of the Institution were unanimously voted to the Lord Bishop of St. David's, as a humble acknowlegement of his zeal in the cause of Welsh Literature, and of the eminent benefits he has conferred on the Principality in this respect by his patriotic example. The Rev. John Jenkins of Kerry, the Rev. W. J. Rees of Cascob, and the Rev. Walter Davies of Manafon have also been elected Honorary Members of this Institution, in token of their active exertions towards promoting the establishment of the various societies now formed for the cultivation of our national literature, as well as of their general zeal in the cause. ***

CYMMRODORION IN POWYS.—The *Eisteddfod*, or Bardic Session, of this Society took place, according to previous advertisement, at Wrexham, on the 13th and 14th of last month: and it is gratifying to be able to add, that no exertion was spared,

* This alludes to Sir W. W. Wynn, who commanded the Regiment of Ancient Britons during the Irish Rebellion, and also volunteered his services, in 1814, at the head of a battalion to France.—Ed.

that might contribute to the interest and harmony of the meeting. If, indeed, the native Awen of Cymru may not have been evinced on this occasion in all the splendour of that more favoured age, when bards had princes for their patrons, and those patrons were themselves poets,—enough, however, transpired to prove, that the same relish for "the feast of reason and the flow of soul," that distinguished the Cymry of ancient times, is still fostered by their descendants. And it is not too much to hope, from the auspices, under which the Societies in Wales are now established, that they will soon be able to boast of a rivalry to the fame, as well as to the spirit, of past ages.

The *Eisteddfod*, which was held in the Town Hall, was, on the first day, numerously and respectably attended. Besides Sir W. W. Wynn, Bart. the President, there were also present Sir E. P. Lloyd, Bart., Sir Foster Cunliffe, Bart., Sir John Evans, Knt., C. W. W. Wynn, Esq., M. P., Colonel Parry, Rev. Reginald Heber, and Colonel Davies, together with several other gentlemen, as well as many ladies, of distinction from various parts of the Principality. Letters were also read from the Bishops of St. David's and St. Asaph, regretting their unavoidable absence, and expressing their zealous wishes for the prosperity of the *Eisteddfod*. The purposes of the Meeting having been concisely and explicitly communicated by the President, such gentlemen, as were desirous of delivering their sentiments on the occasion, were invited to do so, when the Rev. Walter Davies, Rector of Manafon, in an eloquent and impressive speech, dwelt upon the nature and objects of an *Eisteddfod*, which, in the words of Davydd ab Edmund, a bard of the fifteenth century, he explained to be "remembrance of what is past, consideration of what now is, and judgment of what should be in future." When Mr. Davies had concluded, several poetical compositions in Welsh, and an English Ode by Mr. Thomas Jones, of London, written on the occasion, were recited; and the intervals between these recitations were filled by the strains of the harp.

The successful Candidates for the Prizes were then announced as follows:—

1. An ENGLYN on "*Pa beth yw Awen*," or, What is poetical Genius?—Mr. GRIFFITH JAMES, Harper, Oxford.

2. A CYWYDD on "*Hiraeth Cymro am ei wlad mewn bro estronawl*," or, A Welshman's longing for his native land in a foreign country—Mr. EVAN EVANS, Trefriw, Caernarvonshire.

3. An AWDL on "*Marwolaeth ein diweddar Frenhin, Sior III.*,"

or, The Death of his late Majesty, George III.—Mr. Robert Davies, of Nantglyn, near Denbigh.

4. An English Essay on "*The Notices of Britain in ancient authors, containing extracts from the Originals, with English translations, and a Commentary thereon.*"—Rev. W. J. Rees, A. M. Rector of Cascob, Radnorshire.

5. An English Essay on "*The History and Character of the real Arthur, King of Britain, and the fabulous Character of that name, whether of Romance or Mythology.*"—Rev. John Hughes, Brecon, Author of "Horæ Britannicæ."

The following is the number of compositions, which were transmitted as competitors for the foregoing prizes:—

The *Englyn*	51
The *Cywydd*	11
The *Awdl*	14
The First *English Essay*	1
The Second *Do.*	4
Total	81

After the recitation of the English Essay by the Rev. W. J. Rees several gentlemen were elected Honorary Members of the Cymmrodorion in Powys, and amongst the number was the Rev. Reginald Heber, the well-known author of "Palestine," who addressed the meeting in a very forcible and appropriate speech, in which he took a perspicuous view of the character and design of the Institution. This brought to a conclusion all the material proceedings of the first day.

On Thursday, the 14th, the number of visitors at this interesting ceremony had considerably encreased, and soon after ten the assemblage was so great, that it became difficult to obtain admission into the Hall. The business was begun by the recitation of the English Essay by the Rev. John Hughes, which was done by the Rev. John Jones, of Jesus College Oxford. Several bards afterwards recited *Englynion*, which they had composed since the preceding day, on the birth of an Heir to the house of Wynnstay. A prize of Two Guineas had been proposed for the successful candidate; and this was awarded to John Roberts, of Hersedd, in the county of Flint. To this succeeded the contest on the Harp for a Silver Miniature Harp, of the value of five guineas. Ten individuals appeared as competitors on this occasion: and the skill, which some of them evinced, called forth

the most marked applause. At length, after an animated competition between Mr. Richard Roberts, of Caernarvon, and Mr. Benjamin Connah, of Rhiwabon,—who had been selected out of the whole number for this purpose by Mr. Edward Jones, his Majesty's Harper, the Judge on the occasion,—the palm was declared to belong to the former, and the decision was received by the whole assembly with the most rapturous plaudits.—After this a contest for a Silver Medal took place between several *Datgeiniaid*, or singers of *Pennillion* with the harp according to the ancient practice in Wales. Considerable ingenuity was evinced upon this occasion, and much interest evidently excited. The prize was ultimately awarded by Mr. Parry, Editor of the "Welsh Melodies," who had been appointed umpire of the occasion, to Mr. Lewis Roberts, of Maentwrog, Merionethshire, who has been signalized for many years by his skill in this national custom. The proceedings of the day, and consequently of the *Eisteddfod*, were closed by an animated address from C. W. W. Wynn, Esq. in favour of the patriotic objects of this laudable association. And it was afterwards intimated, that the next *Eisteddfod* would most probably take place, next year, at Caernarvon.

On Friday morning the Committee met for the purpose of awarding gratuities to the bards and minstrels, who had not obtained prizes, and for granting such other rewards, as might be deemed necessary, when a Piece of Plate, of the value of Fifteen Guineas, was voted to Mr. Parry, Editor of the "Welsh Melodies," for his great zeal and unwearied exertions in the cause of the *Eisteddfod*. And it is no more than common justice to add, that the very judicious arrangements, so actively made by Mr. Parry on this occasion, gave him an ample claim to this remuneration, as well as to the general thanks of his countrymen.

It would be improper to conclude this imperfect account without noticing the concerts that took place, every evening, at the Wynnstay Arms, under the direction of the gentleman who has just been named, and which, from the national airs and music, in which they abounded, formed an appropriate appendage to the festivities of the day. The sum, collected at the two concerts, amounted nearly to £180, a sufficient proof of the general patronage they experienced. The entertainments consisted, for the most part, of Welsh Melodies, with English words, adapted to the occasion; there were also a few *Pennillion* with English translations. And it deserves to be recorded, to the praise of the ladies of Cymru, who attended this musical festival, that they appeared

to take the most patriotic interest in the national traits, by which it was distinguished.

It has already been mentioned, that the next *Eisteddfod* will most probably take place at Caernarvon. It may be hoped, however, that, in the active endeavours now made to promote the cultivation of Welsh literature, the advantages of a Metropolitan meeting of this description will not be forgotten. An *Eisteddfod* in London, under the sanction of the Cymmrodorion or Metropolitan Cambrian Institution, could not fail to ensure the most extensive services to the general cause. ***

WYNNSTAY AGRICULTURAL MEETING.—On Friday, the 15th of last month, that patriotic baronet, Sir W. W. Wynn, distributed, at Wynnstay, his annual prizes for the encouragement of agriculture in North Wales, and in the hundreds of Oswestry and Pimhill, in the county of Salop. The meeting, as on former instances, was most respectably attended, and exhibited fresh proofs of the benefits resulting from the worthy baronet's truly liberal conduct. The prizes, on the present occasion, were awarded in the following manner:—To Mr. A. D. Jones, of Court, Montgomeryshire, a silver cup for the best three years old heifer, in milk,—also a similar prize for the best one year old sow,—and also to the same gentleman a piece of plate, for the best pen of three one-year old short-wool ewes. All the prizes for live stock were thus won by Mr. Jones. The premium of ten guineas for the best implement in husbandry was gained by Mr. John Copner Williams, of Chirk, who produced a new contrivance, whereby two horses are so geared to a common cart, that, although of different sizes, they are made to bear an equal share both of the draught and of the weight on the shafts. This implement was also strongly recommended as an ingenious method of applying the power of two horses in the conveyance of heavily laden carts up and down steep hills. The piece of plate for the best ploughing was adjudged to Mr. Lewis, of Brook House. The judges at this meeting were Lord Clive and T. N. Parker, Esq. of Sweeney. The company, assembled on this interesting occasion, owing, perhaps, to the attractions of the *Eisteddfod*, was unusually numerous. Nearly seven hundred persons sat down at the several tables, to partake of the customary hospitality of their generous host. ***

ASSIZE INTELLIGENCE.—The following is a report of the prisoners, tried, during the late Great Sessions, in the several

counties of Wales, with the exception of those, to which asterisks are affixed, and of which the Editor has not been able to procure any account. It is truly gratifying to notice upon this occasion, that in no part of the Principality were the offences of so atrocious a character, as to require the infliction of capital punishment. And it will also be seen, on a comparison of this report with those of the two preceding sessions*, that the offences have decreased in number as well as in enormity. ***

	Convictions.	*Acquittals.*	*Total.*
Anglesey - - -	0	0	None.
Brecon - - -	5	4	9
Cardigan - - - -	*	*	*
Carmarthen - - -	8	0	8
Carnarvon - - -	2	1	3
Denbigh - - - -	5	1	6
Flint - - - - -	*	*	*
Glamorgan - - -	3	2	5
Merioneth - - -	0	0	None.
Monmouth - - -	4	4	8
Montgomery - - -	3	0	3
Pembroke - - - -	5	0	5
Radnor - - - -	*	*	*
	35	12	47

OBITUARY.

JUNE.—At Emlyn Cottage, Cardiganshire, Miss Mary Brigstocke, daughter of the late Capt. Brigstocke.—At Llanidloes, Montgomeryshire, Mrs. Susan Owen, aged 100. Her faculties remained to the last unimpaired.—24. At Oswestry Mrs. Davies, relict of the late Thomas Davies, Esq. of Lloran in the county of Denbigh.—JULY.—At the Wood, in the county of Radnor, Mrs. Connop, aged 82, a lady, whose benevolent and charitable disposition had endeared her throughout the neighbourhood of her residence.—At Pant Howel, in the island of Anglesey, Mrs. Mary Vincent, aged 60.—13. Mr. Lawrence Weaver, of Montgomery, Master of the Free School in that town.—15. At Parkey Cottage, near Wrexham, Mrs. Edwards, wife of Major Edwards, of the Royal Maylor Cavalry.—21. Mrs. Williames, wife of Edward Wil-

* See CAMBRO-BRITON, Vol. i. pp. 78 and 358.

liames, Esq. of Welshpool, a lady, whose domestic virtues have rendered her untimely death an irreparable loss to her family.—Id. Miss Jane Martin, of Holyhead.—23. At Ashford, in the county of Brecon, Jonathan Dixon, Esq. aged 73.—At Kenfig, Glamorganshire, the Rev. Mr. Morgan, a gentleman generally esteemed and regretted.—24th. Mr. Williams, of Pentre Mill, Montgomeryshire,—and, four days afterwards, his widow.—Id. At Littleton, in the county of Middlesex, Mrs. Wood, wife of Thomas Wood, Esq. of that place, and only daughter of Sir Edward Williams, Bart. of Gwernefted in the county of Brecon.—26th. Capt. Edward Barker, R. N. brother to Capt. James Barker, of Swansea.—AUGUST 4th. At Llwynygroes, Cardiganshire, H. B. J. Jenkins, Esq. aged 21, and on the day of his interment his only child, an infant of 9 months.—8th. Thomas Hobbes, Esq., M. D. of Swansea.—10th. At Mold, Flintshire, William Wynne, Esq. solicitor, of that town.—11th. At Golfftyn, Flintshire, Miss Jones, eldest daughter of the late Edward Jones, Esq. of Wepre Hall, in the same county.—16th. Miss C. Jones, sister of C. R. Jones, Esq. of Heathfield Lodge, Swansea.—19. At Aberystwith Mrs. Evans, wife of Mr. John Evans, late banker of that town.—20. At Neath Maria, eldest daughter of the late Samuel Freeman, Esq.—26. At Cheltenham Mrs. Jones, widow of the late John Jones, Esq. of Derry Ormond, in the county of Cardigan—a lady distinguished by the affability and piety of her manners.—27. Mrs. Mary Rowland, of the Island House, Swansea, aged 80.—29. At Neath Mrs. Morgan, a widow lady of the highest respectability, and the most amiable disposition.—At Wrexham, aged 60, Mr. E. Randles, Organist, long distinguished as one of the first performers on the harp in the kingdom. He had frequently the honour of performing Handel's Choruses on the Welsh harp before his late Majesty, and is the Lyrist mentioned by Miss Seward in her poem, called "Llangollen Vale."

ERRORS CORRECTED.

No. 13 Pa. 3, l. 8, *for* "Dymciliant" *read* Dymgiliant.
— 16, l. 2, of the Note, *for* "Kennius" *read* Nennius.
— 19, l. 9, *for* "the then" *read* then the.
— 20, l. 10, *for* "Gwillim" *read* Gwilym.
— 25, l. 10, *for* "three" *read* there.
— 32, l. 21, *for* "Gywnedd" *read* Gwynedd.
— 36, l. 11, *for* "Berham" *read* Bertram.
— 41, l. 32, *for* "modes" *read* mode.
45, l. 32, *for* "embarkment" *read* embankment.